

The ANSGAR LUTHERAN

Footprints on the Sands of Time

A Kierkegaard Centenary

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

Longfellow

Nov. 11, 1855, Soren Kierkegaard died in Copenhagen, Denmark. He was only 42 years old. He was born May 1813. Today the world observes the centenary of his death, but more than that, it observes the influence of his life.

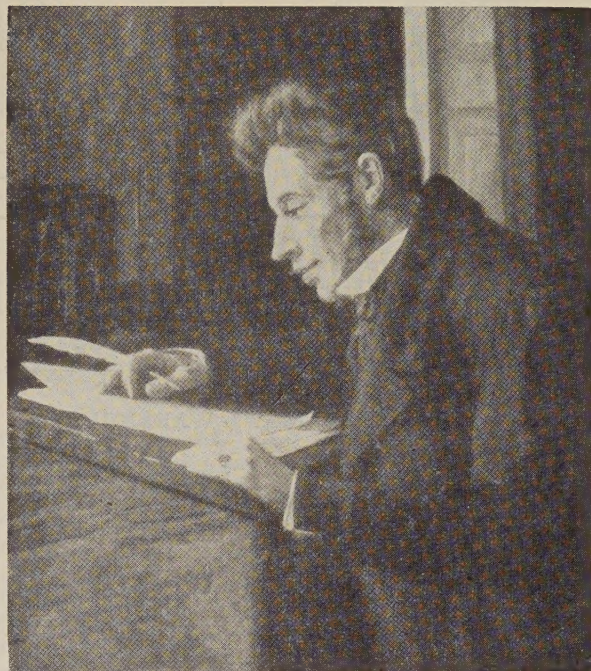
How few people have had as much influence on the religious and philosophical thinking in the modern world as Soren Kierkegaard. And his influence is only just beginning.

Exactly the same time as Karl Marx and Friedrich Engels were writing **The Communist Manifesto**, Kierkegaard was writing his religious manifesto in **The Works of a Dane**.

Marx and Engels spoke about the material things of the world, forgetting God. Kierkegaard always recognized that God was the creator and the redeemer of the world.

Kierkegaard saw very deeply. He understood that the prevailing thinking 100 years ago would lead the world into trouble. At that time men were enthused about a philosopher of the name Hegel. Kierkegaard doubted his ideas. Sometimes he became prophetic in his statements. In 1848 he said: "If all travel in Europe stopped, because blood covers the earth, and if all the ministers suffer because of insomnia, if 10 of them resign every day because they become insane, and if brothers take their place and also become insane, then no progress is made . . . The problem is a religious, a Christian problem, which has been answered long ago."

It was answered by Christ on Easter morning. Thus Kierkegaard applied the gospel on everything in life. He addressed himself especially to the individual. He was trying to emphasize the personal relationship of



Kierkegaard at his High Desk

Oil Painting by Luplau Janssen

the believer to his Savior and Master he made violent attacks on the church. He attacked it and its pastors for being easy going and for the lack of truly following the Savior.

Many think that he went too far in these attacks, but he did make people rethink their Christian faith.

He took everything very seriously. He was engaged to a young girl, Regina Olsen, but gave it up thinking he was not able to make a good husband.

He has written some 40 books of about 500 pages each.

They are now translated into English and German. They are also being translated into many other languages such as French, Spanish, Italian and Japanese.

It took long time before the world discovered Kierkegaard. His life was lived in a small and unimportant country from the points of the view of the great world powers, but his life shows us that it is the quality and the intensity of one's life that count. We may truly speak of large footprints on the sands of time, when we think of Soren Kierkegaard.

News and Notes

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Pastor N. B. Hansen of Hutchinson, Minn. has accepted a call from the Poy Sippi-Saxeville, Wis., congregations. He is expected to take charge Feb. 1. Organizations sending bandages for the Sudan Mission are asked to send them to Poy Sippi rather than to Hutchinson.

MINNESOTA W.M.S.

Thirty-four delegates registered for our 1955 annual meeting of the Minnesota District Women's Missionary Society held at Community Lutheran Church October 7, in Geneva, Minnesota.

Our total membership increased by 29 bringing our present members to

1347. Two groups disbanded to eliminate duplication. We have two Junior Missionary Societies, at Albert Lea and Hutchinson. Our revised constitution was ready for distribution at this meeting.

The motion was made and carried to support our new missionary, Ilene Rohe, on the Sudan Mission Field. This is our mission project. From our General Fund \$150.00 was voted for Minnesota and Wisconsin Lutheran Welfare and Lutheran Students Foundations. From our Mission Fund \$500.00 was voted for our four missions, \$100.00 to each—the Colombia Mission, Japan Mission,

Sudan Mission and the Santal Mission. For the chapel in Japan \$50.00 of this plus ¼ of the offering was given and \$50.00 plus ¼ of the offering to our hospital in Numan, Nigeria, Africa.

Our speaker at our evening meeting was our beloved Margaret Nissen. Our support on the Sudan field both in pastoral supply and financial aid is urgent. Our mission offering was \$215.73.

Mrs. J. E. Andersen, Sec'y.

FRESNO AREA PREPARES FOR EVANGELISM MISSION

Fresno, California—Plans are being completed in Fresno for a Preaching-Teaching-Reaching Evangelism Mission scheduled for November 6 through 10. Seventeen Lutheran congregations will participate. The Mission will include Lutheran churches of all synods from Madera on the north to Reedley on the South.

This new type of approach has proved very successful since it was first introduced in 1953 by many National Lutheran Council churches. Since 1953 more than 650 evangelism conferences like this have been held.

"SHARE CHRIST TODAY" is the theme of the conference. The inspirational opening rally will be held Sunday, November 6th at Trinity (Aug.) Lutheran Church. Each weekday morning a "Mission for Ministers" will be held in First (ULC) Lutheran Church. Each evening, each participating congregation will hold a supper-devotional meeting for lay people, who will then make neighborhood visits. All will return to the church in time for the scheduled evening mission to be conducted by the guest missionary.

Rev. Goodwin Olson of Faith (ULC) Lutheran Church is the chairman of the mission.

The Sixtieth Annual Convention of the United Evangelical Lutheran Church will be held in Nazareth Lutheran Church, Cedar Falls, Iowa, June 19-24, 1956.

Sincerely yours,
Hans C. Jersild

Racine, Wis. The Emmaus Lutheran new church was dedicated Oct 16. We hope to bring pictures of the church and more news in the next issue.

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JOHN M. JENSEN, Editor
521 E. 8th Street
Spencer, Iowa

Editorials and Comments

UNION PROGRESS REPORTED

The four presidents of the four Lutheran churches plan to merge into a new church stated that the work was going very well, when they were interviewed at the Joint Union Committee meeting, Oct. 27-28, Chicago, Ill. The Amercian Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church and the United Ev. Lutheran Church have set a date for uniting into one church Jan. 1, 1960. The new church will be The American Lutheran Church.

At this meeting the Constitution and the Articles of Incorporation were virtually completed. A timetable was set for the next years. Already Jan. 1, 1956 will be important, because after that date none of the churches can make any special commitments without consulting the Joint Union Committee. So from Jan. 1, the churches begin to work together at least in that respect. And the same goes on every board and every committee of the churches will always be doing its work with the merger in mind.

Last week of November the committee will meet to put the final touches to the Constitution and Bylaws. Then the documents will be printed and distributed among the pastors and the congregations early in 1956.

The work of uniting these four churches has been wonderfully blessed. When the leaders of four churches with their own traditions, customs and views there are bound to be differences. Words and expressions are different things in each group. But the men have come together, and they understand one another. When the committee with about 9 or more men from each church meets, we get the impression now that they talk the same language. They are already united in spirit and purpose.

In the next issue we shall bring more news and we hope to have some pictures from the Chicago meeting. However, we believe the timetable suggested will speak for itself.

TENTATIVE UNION TIMETABLE

January 1

The Church may hereafter make additional financial commitments that would involve The American Lutheran Church without consent of the Joint Union Committee, except for its usual operational program.

to October

The churches will make final vote on merger.

January 1

The church conventions consider documents submitted to them (Constitution and Bylaws, Articles of Union, Articles of Incorporation). Each Church nominates three persons to serve as incorporators of the American Lutheran Church. Each Church appoints members of its Board of Trustees to a committee to acquire the acquisition of headquarters for the new Church.

January 1

Joint action in the areas of inter-Lutheran relations begins.

Unification of convention vote by segments of those

bodies which require such ratification.

Continued work of the Joint Union Committee and its sub-committees.

The uniting Churches shall use the year for planning special fund raising.

The committee for the acquisition of headquarters begins to function.

1958

Fund raising program continues in the uniting Churches.

By November 1, the several Union Committees select members of new boards.

Prior to December 31, 1958, new boards meet for the purpose of organizing, electing the executive director, and making plans for the future.

1959

January 1

Certifications required by the Articles of Union to be submitted to the Joint Union Committee.

Incorporation papers filed as of January 1.

Prior to April 1, new boards meet to complete selection of staff.

May

The uniting Churches meet in order to

- (1) Adopt final union resolutions.
- (2) Make proper provisions so that the Churches will cease to function December 31, 1959.

Constituting Convention of The American Lutheran Church:

- (1) Ratify incorporation of The American Lutheran Church.
- (2) Adopt Constitution and Bylaws.
- (3) Approve Budget.
- (4) Elect officers.
- (5) Elect members of all boards.

April to July

Final conventions of old districts.

May to September

First conventions of new districts. Convening of all boards.

July 1

Past commitments not covered by Articles of Union to be submitted to the Joint Union Committee.

October to December

First meetings of the Joint Council and Church Council of the American Lutheran Church.

December 31

Certifications brought up to date by the respective Church presidents.

All properties and records transferred.

All activity of boards and districts of the old Churches ceases.

1960

January 1

The American Lutheran Church begins to function.

FALSE RELIGIONS

MORMONISM
By M. Jorgensen

It calls itself The Church of Jesus Christ of Latter-Day Saints

Two of our pastors and three Christian laymen had come to Salt Lake City, the Headquarters of Mormonism. The guides about the Mormon Sanctuary eagerly offered their services. The group of five joined a larger group to see the high spots of interest. After a while the one pastor disappeared. Later he was sitting in his car reading the New Testament. When he was asked: "What became of you?" he replied: "I am tired of listening to propaganda; now I am reading about the Mormons."

He was reading the parable of the lost sheep.

Mormonism—an American sect

Most other sects have been transplanted to American soil, but Mormonism is made here. The stamp is very plain.

Its great prophet was born in Vermont. Its great book came into existence in New York State. It claimed its first Zion in Missouri, next in Illinois, finally in Utah. Its history deals with North and South America. Its exodus took place across our Western Plains. Its Red Sea was the Mississippi River. When the last trumpet is to sound, its Lord is coming to make his headquarters in Salt Lake City. All of this is very real to the good Mormon.

Mormonism built on a novel

Joseph Smith, the prophet of Mormonism, tells this tale of the origin of the Book of Mormons:

"On the evening of the ***twenty-first of September (1823) after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God * * * for a manifestation to me * * *. While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor * * *. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning * * *. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do * * *. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent (Western Hemisphere) and the source from whence they sprang. He also said the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants."

The man who allegedly received this fantastic revelation also claims that the Book of Mormon was by the angel Maroni delivered to him in the form of two gold plates together with sacred instruments for the purpose of translation.

Mormonism's prophet

Joseph Smith was born at Sharon, Vt., Dec. 23, 1803, the fourth of ten children. His father was unstable, restless and with no definite occupation. He believed in witchcraft and he made money by fortune telling and by selling blessings. His mother believed firmly in supernatural visions and in faith cure.

In 1815 the Smith family moved to Palmyra, N. Y. Here the family had the reputation of lacking honor and truthfulness and Joseph of being lazy and unkempt. He read and wrote only very imperfectly. Repeatedly he was in conflict with the laws. Impartial critics have passed this verdict: He was the victim of his own hallucinations, he believed himself, an inspired prophet but he undoubtedly practiced wilful deception to carry out his purpose.

The prophet's earthly departure was sad. While in trouble with the law, he decided to run for President of United States. But on June 17, 1844 he was strangled by disguised ruffians as he leaped from a window, crying: "O Lord, my God!"

Mormonism's strong man

The sudden death of the prophet brought to him the martyr's halo and to Mormonism definite advancement.

The leadership was seized by Brigham Young. His leadership was accepted by the majority of the saints but not without strife and even division. Though originally he was a carpenter, he proved to be superior as an organizer and ruler, but inferior to Joseph Smith as a prophet and religious enthusiast.

His leadership was shown by settling the sect in the Valley of the Great Salt Lake, by building a well organized system, by the sending of missionaries two by two to many countries. The economic success of the sect was mainly due to skillful and despotic management, to inflow of money from California gold seekers and the construction of the Union Pacific Railroad.

Brigham Young died, leaving an estate of two million dollars to be divided among his seventeen wives—he had had twenty-five—and his fifty-six children.

Teachings and practices of Mormonism

The first principle of Mormonism is a belief in the present and a progressive revelation.

The Bible is acknowledged as the word of God, but it is inferior to the Book of Mormon, which again is inferior to the Book of Doctrine and Covenants and to the Pearl of Great Price.

Of chief teachings are these: Nothing is created, everything is begotten. The sex idea runs through the whole Mormon conception of the universe. God was once man and man is to become God. Thus there are in a sense many Gods. The main concern of these Gods is to produce souls and the main concern of man is to generate

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Church News from here and there

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

The custom of devoting one day each year to national thanksgiving is a time-honored and an ancient one, hallowed by reverence in the days before we became a Nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our best traditions that at the fruitful close of the waning year we turn with thanksgiving to Almighty God in grateful acknowledgement of His manifold blessings.

At this time of thanksgiving, may we express our deep appreciation of the forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our Nation was born from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

May we lift up our hearts in special thanks of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our lives, in its richness and fullness, for the religious faith which has exerted such a beneficent influence on our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season lead us to share with them to alleviate their need.

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which designated the fourth Thursday of November in each year as Thanksgiving Day, and made that day a legal holiday, do hereby proclaim Thursday, the twenty-fourth day of November, 1955, as the day of national thanksgiving; and urge all our citizens to observe the day with reverence. Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his own faith, bow before God and give him humble thanks.

IN WITNESS WHEREOF, I have caused to set my hand and caused the seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER

Community Rallies Behind Gloucester Cited for Contempt
 Gloucester, City, N. J. (RNS)—Church and civic groups here adopted

resolutions supporting the Rev. Loring Bozorth Jr. of First Baptist church who was cited for contempt by Superior Court Judge Frank Lloyd of Camden, N. J.

The contempt action stemmed from a letter written by Mr. Bozorth that was printed in the Gloucester City News, a weekly. The letter criticized the judge for having ordered a referendum Nov. 8 on a proposal by tavern owners that liquor sales be permitted between 4 p.m. and midnight Sundays.

Prior to the judge's order, the City Council had rejected the tavern owners' referendum petition.

Resolutions by the Camden County Ministerial Association, the First Presbyterian church, and other local organizations charged that the judge's contempt citation threatens American principles.

The Gloucester City Fathers Association lauded Mr. Bozorth as "an outstanding citizen" and upheld his right to "express his opinion on whether the judge's decision was right or wrong."

Many Gloucester City residents sent protests against the contempt citation to Gov. Robert B. Meyer, Chief Justice Arthur T. Vanderbilt, and Attorney General Grover C. Richman Jr.

In New York, Mr. Bozorth's stand was supported by Editor and Publisher, weekly trade journal of the newspaper field.

"We would think this is a subject for open public debate in any community," it said in reference to Judge Lloyd's referendum order.

"Newspapermen should fight for the right of others to express opinions in letters and in newspaper columns just as they would fight for their own right to publish news stories and editorial opinions."

"This country has thrived on the unfettered exchange of information and opinion. It is the democratic process in action."

The publication added that "a serious blow" at this democratic process has been delivered "when a man is haled before a court of law for daring to disagree" with a court's action.

Nun Reports Girls Getting into Trouble Earlier

Omaha, Neb.—Girls who get into trouble are doing so at a younger age and they have more resentment toward authority.

This trend has been increasing in the last 10 years, according to Sister

Mary Epiphany, vocational director of the eight Good Shepherd Convents in the St. Paul, Minn., Province, which includes Omaha.

The order has been caring for pre-delinquent young girls since 1641 and a good many changes have been noted, Sister Epiphany said. But those of the last decade have been among the most marked.

At the close of World War II, she said, girls admitted to the homes were primarily in their upper teens—17, 18 and 19. Today most of them are 13, 14 and 15.

"Since the war they have been getting into trouble earlier," the nun commented.

Suicides Worry People of Sweden

Every year some 1,200 people of prosperous Sweden attempt suicide, and the number of suicides, already double that of traffic deaths, is still on the increase, according to the Church News from the Northern Countries.

In Stockholm the rate of suicide attempts has doubled during the past two years and in other areas of Sweden the rate of increase is only slightly less, it added.

According to official investigation data, the most prevalent motives are unhappy love affairs, unhappy marriage, alcoholic problems and mental conditions followed by economic difficulties and physical ailments.

However, the Church News said, many newspaper comments on the growing suicide wave blame it on the fact "that today's people are no longer so strongly anchored in the Christian faith."

A great number of suicides are divorced people, the Church News added.

New Developments Reported in Milwaukee Heresy Trials

Milwaukee, Wisc.—Deviation from Lutheran doctrine by young pastors of the Northwest Synod of the United Lutheran Church in America is once more creating newspaper headlines here and throughout the Midwest because:

1. The young Milwaukee pastor, George P. Crist, 31, convicted in July of "heresy," has returned his ordination papers to the Northwest Synod.

2. The Rev. John Gerberding, 33, a friend of Crist who was acquitted in a similar trial last August, announced his resignation from the pastorate at Men-

omonee Falls hinting it was because of demands he be retried.

3. The Rev. Victor K. Wrigley, close friend of Crist and Gerberding, has been ordered to stand trial on heresy charges in Milwaukee beginning November 10.

Mr. Crist, now a graduate student working for a master's degree in philosophy at the University of Iowa, was found guilty on nine counts of heretical teachings including abandonment of fundamental principles of Scriptural interpretations which guided Martin Luther, the denial of the Virgin Birth and the physical resurrection of Jesus Christ.

He was ordered temporarily suspended from the ministry by Dr. Paul E. Bishop, president of the Northwest Synod, pending a final verdict by the synod's annual convention in Milwaukee next May.

The return of his ordination papers in effect makes the temporary suspension permanent but, according to newspaper reports, Dr. Bishop pointed out that Mr. Crist has appealed the trial findings to the synod's annual convention and that the appeal still stands.

Mr. Crist, it was said, will "in all probability" press his appeal, seeking to determine whether the trial committee acted correctly.

His close friend, the Rev. John Gerberding of Holy Cross Lutheran church at Menomonee Falls, accused on charges similar to those held against Mr. Crist, was unanimously acquitted by a trial committee in August.

However, he announced his desire to resign and said he would urge his congregation to accept the resignation effective December 1, "in the best interest of the family." He was led to resign by the fact the Dr. Bishop had called the reopening of his trial "a necessity," Mr. Gerberding explained.

A retrial of Mr. Gerberding was earlier demanded by 35 Milwaukee ULCA pastors, who based their demand on "important new evidence against the accused and conflicting evidence given by the pastor."

The group was particularly disturbed by a statement Mr. Gerberding made to the press after his trial: "I have not changed my opinions, nor was I asked to."

Attention was focused upon the Milwaukee pastors' demand for a retrial by the semiannual conference of Wisconsin pastors held in Milwaukee in mid-September, when a resolution was passed calling for an investigation of "all conflicting doctrinal statements" made by Gerberding.

In the announcement of his resignation, Mr. Gerberding hinted that the

synod president had urged him, too, to turn in his ordination papers, but added that "I still have six weeks to think about that."

The announcement that the Rev. Victor K. Wrigley of Brookfield, Wisc., has been ordered to stand trial on November 10, was understood here as an indication that the case against the third young pastor was nearing its climax.

A close friend of Crist and Gerberding and a class-mate of both at Northwestern Lutheran Seminary, he was accused at the same time and for similar deviations, but has so far not come before a trial committee.

His case was also discussed at the September conference of the Wisconsin pastors which passed a special resolution appealing to him "in brotherly love" to submit to the constitutional procedure for investigation of accused pastors.

The resolution urged Mr. Wrigley to "cease to show insubordination by defiant quasi-legal maneuvering and bargaining."

Cardinal Stritch Bans 'Unliturgical' Songs From Church

Samuel Cardinal Stritch banned the use of certain "unliturgical" songs in churches of the Roman Catholic Archdiocese of Chicago.

Among the numbers falling under the ban are the bridal marches from Wagner's "Lohengrin" and Mendelssohn's "Midsummer Night's Dream"; Mascagni and Bach-Gounod; and the modern popular ballads "I Love You Truly," "Because" and "O, Promise Me."

In recent years a number of Catholic bishops over the country have taken similar action.

"No deviation can or will be permitted," the cardinal said in a decree calling for strict adherence to the recent recommendations of the Archdiocesan Commission for Sacred Music.

The report of the commission, formed a year ago, proposed that the music in question be banned as "unsuitable" because it did not meet the primary requisite of "sanctity."

The commission noted that Pope Pius XII had said the "sacred music should possess in the highest degree the qualities proper to the liturgy and, in particular, to sanctity and goodness of form."

PACIFIC W. M. S.

By Mrs. Ingward Olsen

The thirty-seventh annual convention of the Pacific District W.M.S. (UELCL) met in convention at Faith

Lutheran Church, Castro Valley, California, on Friday, October 14 at 3 p.m. for their business session. Mrs. E. Ericksen, wife of Pastor Ericksen, Caruthers, California, read from Job 1:35-46 and led in prayer.

In her report Mrs. Mary Lundsberg of Los Angeles, California, president of the group, greeted the convention with words from Colossians 3:16-17. "It is time to behold Christ in His Word, and in communion with Him, and share with others these experiences. She also summed up the year's activity among which was the gift of one thousand dollars toward the new hospital building built in Sudan, Africa.

Receipts for the year were: \$3,732.25. Expenditures were: \$2,998.72. Balance \$733.51 which was disbursed as follows: Nisei Mission \$150.00; Mt. Crockett Bible Camp \$50.00; Japan Mission \$100.00; Santal Mission \$100.00; Southern American Mission \$100.00; Home Mission Equipment fund \$50.00; To Dakota College Foundation \$100.00; and Western Lutheran \$50.00. A special project adopted for the coming year was \$500.00 for Lutheran Student Foundation Work in the Fresno and San Joaquin Area. Also \$500.00 to be given to the Memorial Fund of Grace Lutheran Church of Fresno, California, a Home Mission congregation, which is to aid their new expansion.

New officers elected were: Mrs. Samuel J. Hansen, of Lynwood, California, President; Mrs. George Jorgensen of Selma, California, as Treasurer.

At the evening mission service Rev. Anker Jensen of the host church led responsive reading from Isaiah 55:1-3 and led in prayer. An orchid corsage was presented to Mrs. Mary Lundberg by the Secretary Mrs. Ingward Olsen, thanking her for her efficient and faithful guidance the past several years. Miss Donna Petersen of San Francisco, California sang beautifully "Consider and hear Me," after which Rev. Luther Schliesser Jr., of San Francisco (ALC) spoke on the theme "The Way of God's Kingdom." The Kingdom of God is like a mustard seed, a phenomenal in growth, increasing one million times its size. So also the Church has grown, slowly, quietly, and surely. Like the mustard seed it is impossible to eradicate it. The Church thrives on persecution, going with the Christians wherever they were driven, growing and spreading. Perhaps the seed lay dormant for a time, but when conditions were ripe it sprouted and took root. The Kingdom is like leaven, growing and changing its surroundings. Chemical and spiritual change takes place. It is automatic and

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Deception by the Inactive File

By L. M. Andersen

The practice of a given congregation came to my attention about 15 years ago. What was being done in retaining membership was adding all of the members to a sum total. For local reports and publicity this total was used. For the annual statistical report to the synodical office another figure was used. This second figure was the equivalent of 80% of the sum total.

The explanation given for this practice was that about 20% of the total membership was given the classification of "inactive." They were still looked upon as members, but not active. Among them were people who seldom attended church, who gave little or nothing toward the financial support of the church, and who attended communion only on rare occasions, and who did not participate in the activities of the church or who held no office and assumed no responsibilities. Therefore, it was concluded, that the only reasonable classification for such people was "inactive."

Since this was called to my attention the subject of "inactive" members has continued to plague me.

Is there anything in the teachings of Jesus to even suggest that there can be such a thing as an "inactive Christian?" Jesus said that if a person is not actively working in His behalf he is actually working against Him. His intimations about this are clear enough. A person who is not active for Him becomes an instrument against Him. To be "inactive" in His favor is to amount to being active against Him. Any honest reading of His statement can yield no other meaning. Furthermore this understanding of being "inactive" is accepted in even the material and biological world. It is concluded that a person or beast that remains "inactive" is dead. When my father and I in my childhood went into the barnyard on occasion and found one of the animals lying down and remaining that way for all day we either concluded it to be very ill or dead. We faced realistically. A dead animal could not remain as a part of our stock simply by giving it a classification of "inactive."

The "dead timber" on the church rolls of congregations suggests that there is that which is of no use, without life, but it is permitted to remain, and be counted as a part of the church.

The point in all of this is not to attack congregations for having such members on their rolls and allowing them to remain. Many are permitted to remain in the hope that something will develop to change them. The point of this line of reasoning is not minimized or reduced. Other reasons given for keeping these people on the rolls are also acceptable.

Dead or Alive

The point is that churches patronize this line of thought by providing such a category for members. Either a person is a member or he is not a member.

He is either dead or alive. There is no point in between the two. To be sure, it is possible to maintain membership in an organization incorporated under the laws of a given state, and in this kind of membership there might possibly be such a thing as "belonging" but not being active. But to provide such a classification for the convenience of those who wish to assume no responsibility and make nothing of their privileges, borders on playing into the hands of a dangerous deception.

A survey reported in "Theology Today" a few years ago discloses that 20% never pray, 25% never read the Bible, 30% never attend church, 40% never give, 50% never go to Sunday School, 90% never have family worship, 95% never invite another person to Christ, and 95% never tithe. Yet by the ingenious device "inactive members" they can be classified as "members of the church." It borders on the ridiculous for the church to even acknowledge a special classification for them. They are not members of the "true Church" and should not be salved with this assurance that they still are members, although "inactive."

Someone will perhaps protest by pointing out that there are aged members of churches which cannot take part in the activities of the church. It is, obviously, not these dear members that are concerned here. Even, so, opportunities for them to be active still remain. Intercessory prayer is one way, and not the least. There are others, no doubt, varying with circumstances.

The governing body of a congregation not only acknowledges such a misleading classification by establishing such a distinction among its members, but it also approves of it by permitting people to go on year after year without calling to their attention their status. My telephone rang and at the other end of the line came the voice of a woman. She announced that she would like a transfer, "What is your name?" was my question. It was unknown to me. Further questioning revealed that she had not attended the church for about eight years and had not even been included on the membership roster for longer than that, but she had not been notified of that. For about 10 years she had told people that she was a member of that church, but the church did not think of her in that way. She had been "dropped" from the rolls, but had not been notified. This encourages the convenient comfort of "inactive" members.

Something Required

By not making it known to members that something is required of them the church gently suggests that there is such a thing as inactive members. A man told me at one time that he wanted to belong to a church in which he could "simply attend" when he felt like it, and the pastor and the workers would leave him alone and let it go at that. This is the selfish natural man speaking.

Sinful nature would rather be left alone, undisturbed, and not have called to its attention responsibilities. By making "church membership easy"—by not making it clear to members that with discipleship there goes stewardship and service—the church is selling its members and Christ short.

A "good member" of a church once told me that the pastor should not refer to money in his sermons. The money affairs of the church should be left to the "lay members." This, again, is a clever device to provide for or tolerate "inactive" members. If the pastor can be silenced on stewardship, the members can cozily coast along being "inactive." It is argued by some that what a person wants to "give" to the church is his own business. The error in this will be glaring to any person who understands the New Testament. A person who is Christ's is no longer his own, but Christ's and therefore subject to His directions in all matters. But to insist that what a person wants to give to the church is his own business is usually another scheme to perpetuate a class of "inactive" members. To demand more of such a person might result in arousing him, and even antagonizing him, and he might strike the church the jolting blow of withdrawing his membership and thus depriving the church of his annual gift of \$10.00, or about 2% of his annual earnings.

Or he might even threaten the church that he would set himself to making the church's action known and thus disgrace the name of the church.

More serious than either of these reasons is what it would do to the man himself. There are those whom most of you have met who have asserted that they

have no time for the church because it is always asking for money. An investigation of these persons usually reveals that by "always" they really mean "once" and that was too often for them.

Even more serious than what it might do to the man to require something of him as a member in assuming responsibility, is what it does to him by either action or inaction to not require anything of him. It is saying to him that he can be saved, can go to heaven when he dies if he believes in Jesus and that with that hope there is no stewardship responsibility to Christ or His Church. He is at liberty to spend his money on himself, to dissipate, if he so elects, his energy and his talents on selfish pursuits, and when the great summons comes he will be saved because he said "yes" to the body of truth contained in the church concerning faith in Jesus Christ as the Savior. Is this not equally doing the man an injustice? Is it not as false as the other?

Somewhere along the line a person who is not inspired to enter the activities of a congregation is deficient in his experience or knowledge of Christ. The church has an urgent responsibility, therefore, to this type of person to do more than place him in the "inactive" file.

The church has the responsibility to call to this man's attention the dangerous and erroneous grasp he has of being a member and a Christian.

As the church sees and acknowledges this, the "inactives" will become less and less either because they are moved into the activity of the congregation or moved out of it entirely. It is a greater favor to do this for the person than to permit him to remain as he is.

To the Women's Missionary Society

By K. M. Matthiesen

First I wish to say "thank you" to the Synodical Women's Missionary Society who graciously responded to my plea for a Home Mission Equipment Fund by voting to take a special offering for this cause at the convention and to encourage the many local Women's Missionary groups to do all that they could for this special fund. A "thank you" is also in order for the many local groups that have sent something for this fund through their district or synodical W.M.S. treasurer.

I have of late received some inquiries concerning the purpose of the Home Mission Equipment Fund, and I would like to take this opportunity to explain it for those who may not be aware of the need. Many may think that with a Home Mission budget and a Church Extension Fund there may not be much need for an equipment fund.

First let me say that our Home Mission budget proper is set up to be used to help pay pastors' salaries in Home Mission churches and to amortize loans for these churches until such time that the new church can take over these expenses themselves. Our church Extension Fund can only be used for capital investment

—that is loans to congregations to start building their new churches. However, neither the regular budget nor the Church Extension Funds make allowance for equipment in a new mission.

Now as to this equipment that is needed and for which our new Home Mission churches never have the funds. For instance, in one of our new missions just begun in a new and thriving housing area the services must be conducted in the house or parsonage. You can all very well understand that before services can be conducted in the parsonage there must be some money available for construction of some type of an altar, for hymnals, and for chairs. Sunday School material is also needed for the children who come. These are the initial needs of every new Home Mission. Even when a first unit can be built for worship right at the beginning there is still a need for hymnals, chairs, etc. You see in Home Missions the people are first gathered in, and then when there is a sufficient group of them a congregation is organized. But it takes money to start them out. For instance in one of our present new missions there were

(Continued on page 15)

PACIFIC DISTRICT CONVENTION

By J. Edwin Erickson

The Pacific District convened for its Fifty-First Convention at the Faith Lutheran Church, Castro Valley, California, October 12-16th, 1955. It gave the members of the District an opportunity to visit one of the newer mission fields. The Rev. Anker M. Jensen is the Pastor. The theme for the convention was "Oneness With Christ."

The convention opened Wednesday evening, when Pastor Christian Justesen, Fresno, District President, delivered the sermon on the theme, "The Christian's Thankfulness." The President opened the convention in the Name of the Triune God. The nominating committee was then elected.

Thursday morning Pastor Hillerup Rasmussen, Fernie, gave a meditation on the topic, "The Christian's Power in Prayer." The business session then followed. Thursday afternoon Pastor Allan Hansen, Lynwood, introduced the topic for study, "Overhauling the Parish Program." Pastor Sriver Kloth, Portland, Oregon, presented the first paper. Some thoughts presented were, "To do our work most effectively we have to keep abreast of the times and make people feel that we are as up-to-date and contemporary as the aggressive business." "To release the Pastor to do his work of teaching and teaching, we must use trained workers such as pastor's assistant, secretaries, and train our members to work within the church." "One pastor told us that his hardest task in the congregation is to keep the lay evangelism program going. He suggested the use of professional fund-raising agencies and that a congregation should never be through planning for tomorrow."

The second paper was prepared by Tom Jorde, Norwalk, and read by intern Don Olson. Some thoughts expressed were: "The Church needs a minor overhaul rather than a major one." "In a maze of administration trails in the church, it is easy to lose our primary purpose which is to help each other discover and do the will of God in our every day lives." "God counts hearts." "I believe I have a right to expect my Church will recognize this truth and that it will appraise its accomplishments in terms of net spiritual profit. The need is in simple language, the use of illustrations in sermons so that the teaching of Christ may apply to every day life."

For our worship service, Thursday evening, Pastor Gordon Peterson, Petaluma, spoke on the theme, "The Christian's Journey."

Friday morning the Holy Communion Sermon was preached by Pastor William Hanson, Norwalk, using as the theme, "The Christian's Blessedness." It is a blessed privilege for the Christian to partake of this blessed sacrament for the strengthening of his faith.

On Friday afternoon the Pastors, Laymen and Women's Missionary Society met as separate groups. The

Women's Missionary Society works for both Home and Foreign Missions. They gave \$500.00 for a "Memorial Fund" at Grace, Fresno, to be used for a nursery. The laymen had an interesting discussion on "Stewardship."

The Women's Missionary Society gave their missionary program Friday evening, when Pastor Luther M. Schliesser Jr., of the American Lutheran Church, San Francisco, spoke on the topic, "The Way of God's Kingdom." The parable of the mustard seed as told us by Matthew reveals the way in which God's Kingdom has grown over these many years. He presented his message in a very interesting way. Donna Jean Petersen, San Francisco, favored us with a vocal solo.

Pastor D. G. Bach, Del Rey, presented the devotions Saturday morning speaking on, "The Christian's Warning."

The following pastors spoke to the Sunday school Sunday morning, Pastor J. M. Girtz, Pastor Allan Hansen and Pastor Ingward Olsen. The pastors who delivered sermons at the 8:30 a.m. and the 10:45 a.m. services were Pastor B. J. Engskow, Fresno, and Pastor A. Husted Christensen, Selma, using the topics, "The Christian's Cheerfulness" and "The Christian's Victory," respectively.

The speaker at the Sunday afternoon service was Pastor A. O. Syverud, Executive Director of Lutheran Welfare Service of Northern California. He stressed the importance of welfare work and the numerous opportunities for the need of such work. He told about the challenge at mental institutions and how the mentally ill responded to the Word of God. Pastor Anker Jensen gave the closing meditation in a few well chosen words.

All of the meditations and the sermons given during this convention developed the theme, "Oneness With Christ." They were a challenge to every one who heard them.

Fraternal greetings were brought to us from Dr. K. Senft of the U.L.C. and Dr. G. Falde, President of the E.L.C. California District.

Rev. Otto Bermer presented the work of the Lutheran Student Foundation of Northern California. This work presents a challenge to us to keep in close contact with our young people who attend these institutions of higher learning.

The District voted to give its support to the development of a new mission on the La Mirada field near Los Angeles. We have been raising a fund for this purpose. It was voted to give a thousand dollars to foreign missions and that this year it be used to assist a student from South America, Heine Vasquez, to prepare himself for mission work in his native country. We pledged our continued support to the Western Lutheran.

Besides the beautiful music furnished by the choir at each service, special music was rendered by a string

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

INTO HIS WORD

A STUDY OF II TIMOTHY

By Norlan L. Hanson

A Victorious Testimony From A Dying Conqueror
Read: II Timothy 2

"Be strong in the grace that is in Christ Jesus!" This is the challenge of the first verse in this chapter. There is no other source of strength that will never fail, but the grace that Jesus Christ gives. The promise of God is this: "My grace is sufficient for you." (II Corinthians 12:9) This is a wonderful pledge from our loving God.

Vv.3-7: In these verses Paul wants to prepare Timothy for the hardships and suffering he will no doubt have to face. He wants him to be a "good soldier of Christ Jesus." What kind of a soldier are you? Do you take the discipline cheerfully that is required of a loyal soldier?

An athlete must also be willing to discipline himself. There are training rules that must be followed, and when you run in a race, you have to know what is required of you. The Christian life is compared to a race, and the goal is the crown of life. "Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith." (Hebrews 12:1-2)

Vv. 8-13. Paul was enduring the cruelest of all suffering for a good man—that of being imprisoned as a criminal. Christ had to die like a criminal on a cruel cross, and now His followers were called upon to suffer similar shame. But his eyes were on the "eternal glory" promised by his Lord. "Remember Jesus Christ, risen from the dead." And Paul knew that the Word of God could not be chained. He was willing to endure the shame and imprisonment knowing that others would also be saved by testimony.

"The saying" which Paul quotes in verses eleven through thirteen may be from a well-known hymn of the first century. There are four big IF's. Mark them in your Bible. Claim the glorious promises: "We shall also live with him; we shall also reign with him." Jesus became what we are in order that we might become what He is!

Vv. 14-19: Paul appeals for people who know how to use God's Word. This takes training and practice. A man who wants to be a carpenter has to know when to use a rip saw and when to use a crosscut saw. A man who wants to be a Christian workman must also be acquainted with "the word of truth."

How much time do you take to study God's Word each day? Could you find a passage of comfort for

someone who was sick? If someone was concerned about forgiveness, could you direct them to a passage of Scripture that might help them?

In order to avoid "godless chatter" which misinterprets the Word of God, we have to know what we believe and why. False teachings are as dangerous to the soul as blood-poisoning is to the body. And it will spread like gangrene. You can help to stop false teachings by being established on "God's firm foundation." "The Lord knows those who are his."

Vv. 20-26: With the example of how various vessels in the average household are used, Paul points out that purity is necessary. God can use us in His service when we are purified by His grace. If sin still infects our lives, our usefulness in the Kingdom is hindered. "Shun youthful passions." Turn your back on the sinful, fleshly desires of youth, and give your attention to "righteousness, faith, love, and peace." There is a time to fight, and there is a time to flee: "Aim" at the bull's-eye: "righteousness, faith, love and peace."

Read carefully the duties of a servant of the Lord given in verses 23-25. Be kind to everyone. Be patient. Let Christ give you the ability to correct those who oppose your message and your witness with genuine "gentleness." Remember it is God who brings about repentance and faith in human hearts. Be positive in your Christian witness.

The Hymns Youth Loves to Sing

Again this week there are changes in the hymn poll as forty leaguers from Tilley, Alberta and Atlantic Iowa make their report. "Praise To The Lord" and "My Jesus, I Love Thee," the two hymns that were new to the list last week, slip off. Their places are taken by "What A Friend We Have In Jesus" and "Sweet Hour Of Prayer."

1. Beautiful Saviour (67)
2. Holy, Holy, Holy (26)
3. Living For Jesus (23)
4. Rock Of Ages (23)
5. Faith Of Our Fathers (21)
6. A Mighty Fortress (19)
7. The Old Rugged Cross (19)
8. Onward, Christian Soldiers (18)
9. What A Friend We Have In Jesus (15)
10. Sweet Hour Of Prayer (14)

Seven leaguers and 112 leaguers have now voted.

Leaguers Are Asking

1. Is it wrong to miss church and Sunday School occasionally for a picnic which is quite a distance away we have a Bible lesson at home first?

"The sabbath was made for man and not man for the sabbath." Mark 2:27.

God intended Sunday as a day of rest and refreshment for our bodies as well as our souls. Certainly as part of that we wish to worship in God's House. But—God looks on the heart and does not bind us to any outward forms of worship. So when a Christian occasionally misses Sunday School and church, I am sure God understands. When we live each day—Monday and Wednesday as well as Sunday—in fellowship with God, we are always in His presence and can serve Him, worship Him, and witness for Him also at picnics and other like events. However, let us remember that when we miss Sunday School and church we ourselves are losers. As Christians we should seek to live as close to God as possible and not try to find out how far away we can go and still be called Christian. "Remember the Sabbath Day and keep it holy" still stands. Then, too, our attendance at Sunday School and church should be done joyfully and not as a duty that we must fulfill.—Parent.

2. What is the meaning of I Cor. 16:2? "On the first day of every week, each of you is to put something aside and store it up . . ." Does this mean a certain percent after expenses are taken out? Is it different from the Old Testament tithing?

I believe that we can safely conclude that this verse does not specifically refer to tithing such as was practiced in the Old Testament. The Lutheran Church does not hold to tithing in the legalistic sense. It holds and understands the spirit of the New Testament to be, that all our possessions belong to the Lord and should be consecrated to Him. A tenth is not enough—one hundred percent is His. "All that we have is Thine alone, a trust, O Lord, from Thee." This verse states, "put something aside," and does not mention the amount of a tenth.

But let it be said that tithing is an excellent guide in our giving. If we have freedom in Christ from the Old Testament laws, our freedom should not make us lazy, but more liberal, especially in our giving. Some people are giving less than one percent of their income to the Lord's work, and this certainly is an abuse of Christian liberty. If you want to take your tithe from the amount left after expenses are deducted, that is your freedom. Some of us have discovered that it is best to try and take a tenth out before expenses; otherwise the amount given to the Lord becomes too small.—Pastor.

People and Places

Where Beats The Blue Atlantic . . .

The following are excerpts from June Aaskov's account of the Atlantic District Luther League convention as it appeared in the District Report. The convention was held at Salmonhurst, New Brunswick from Sept. 1-4.

"We had a Bible Study on the first and second chapters of the gospel of John. Gospels of John in the revised standard version were given each leaguer who attended in the hope that they continue their reading and study at home . . . Saturday afternoon we had our Luther League program with Pastor Fred Jensen as our speaker. He encouraged us as young people to equip ourselves as soldiers of Christ. Steven Cassadero of Brooklyn led the program and Mary Nelson of Laurens in scripture and prayer.

"On Thursday night after the service many of the leaguers went down to see the falls at Grand Falls. Then on Friday afternoon we took a trip through the Pique Narrows' dam and fishery . . . Saturday night we met after church and went to a nearby picnic area to have a 'corn boil.' On Sunday we as leaguers shared the 50th anniversary of the New Denmark church.

Officers elected were, Secretary, Kay Hainer of Falstaff, and Treasurer, Andrew Jensen of Westbrook.

It was announced that Ada Anderson of Westbrook received the Dana Scholarship."

O'er Hills And Fields Of Iowa . . .

The Atlantic, Iowa Luther League was recently host to a circuit youth caravan. There were 110 leaguers, pastors, and counsellors. Niels Carlsen, a student at Trinity Theological Seminary at Blair, delivered the meditation.

At The Foot Of Manitou . . .

The leaguers of Northfield, Minnesota were the guests of their congregation at a fellowship supper on Oct. 20th. Pastor Norlan Hanson, President of the Minnesota District Luther League, challenged them with his message entitled, "Go Power—God Power."

Paging Carol Larsen . . .

Pastor Norlan Hanson, our promotion man for One magazine, reports that a Carol Larsen, Rt. 2, Box 158, Des Moines, Iowa subscribed to the magazine at the National Luther League Convention at Blair. She paid her subscription fee but has not received the magazine. The catch: There is no Carol Larsen at the address given. If anyone can help Pastor Hanson out of his dilemma, write to him at 223 East Rose Street, Owatonna, Minnesota.

BY THE FIRESIDE

A QUIET CHURCH

I love a quiet church
Where the light shines through a pane,
And the ear that's tuned may hear
Echoes of heaven's hymn.

I love a quiet church
Where the silence wraps you 'round
Softly, like the arms of God,
And you feel safely bound.

I love a quiet church
Where the light shines through a pane,
And the plainest things on earth
Are like rainbows through the rain.

I love a quiet church
Where a longing soul may meet
The presence of the Master—
And worship at his feet.
—United Presbyterian.

RECIPE FOR LIVING

By Alfred Grant Walton

Some things a man must surely know,
If he is going to live and grow;
He needs to know that life is more
Than what a man lays by in store,
That more than all he may obtain,
Contentment offers greater gain.
He needs to feel the thrill of mirth,
And sense the beauty of the earth,
To know the joy that kindness brings
And all the worth of little things.
He needs to have an open mind,
A friendly heart for all mankind,
A trust in self—without conceit—
And strength to rise above defeat.
He needs to have the will to share,
A mind to dream, a soul to dare,
A purpose firm, a path to plod,
A faith in man, a trust in God.

—Watchman-Examiner

Four things a man must learn to do
If he would make his record true:
To **think** without confusion clearly;
To **love** his fellow men sincerely;
To **act** from honest motives purely;
To **trust** in God and heaven securely.
—Henry van Dyke.

RESPECT FOR RELIGIOUS SYMBOLS

We have been reading in our devotional study this morning 2 Samuel, chapter 6. Many precious truths have fastened themselves in our minds as we have noted the revival that accompanied the return of the ark to Jerusalem. Visibility is no attribute of God; yet, as the ark was the symbol of God's presence with Israel, their reverence for God's name was seen in their attitude towards it.

There is a common secularization of

things religious today. We need a new realization of the church as the house of God—a sense of respect and awe as we enter its doors. The life of God will flow afresh to us as we regard the Bible as truly the Book of God. We will be blessed as we hold dear to us the Lord's Supper and Baptism as the sacraments of God. We need a new concept of the minister as the man of God. We need to give a central place in our lives to devotional books, to sacred music, and to religious art. Among all other things of their kind, those which remind us of God should have first place.

—Free Methodist

MAY JESUS CHRIST BE PRAISED

When you begin the day,
O, never fail to say,
May Jesus Christ be praised!

And at your work rejoice
To sing with heart and voice,
May Jesus Christ be praised!

Be this at meals your grace,
In every time and place;
May Jesus Christ be praised!

Be this when day is past
Of all your thoughts the last,
May Jesus Christ be praised.

—Edward Caswell

ARGUMENT AD HOMINEM

When Robert Hall first went to Cambridge to preach, the Cambridge folk were nearly all Unitarians. So he preached on the finished work of Christ.

Some of them came to him in the vestry and said, "Mr. Hall, this will never do."

"Why not?" said he.

"Why, your sermon was only fit for old women."

"And why only fit for old women?" said Mr. Hall.

"Because," said they, "they are tottering on the borders of the grave, and they want comfort, and, therefore, it will suit them, but it will not do for us."

"Very well," said Mr. Hall, "you have unconsciously paid me all the compliment that I could ask for; if this is good for old women on the borders of the grave, it must be good for you if you are in your right senses, for the borders of the grave are where we all stand."

—C. H. Spurgeon.

An American staying in a London hotel was introduced to a man from Edinburgh who asked him: "An' what country do you belong tae?"

The greatest country in the world!" replied the American.

"Man! so dae I," replied Sandy, "but you dinna speak like a Scotchman."

Judge: "It seems to me that I have seen you before."

Prisoner: "You have. I gave your daughter singing lessons."

Judge: "Thirty years!"

THE EMPTY PEW

"Thou shalt be missed, because thy seat will be empty" (I Sam. 20:18)

The empty pew has an eloquent tongue. Though its message is unpleasant it is one that all may hear.

To the preacher the empty pew says, "Your sermon is not worthwhile."

To the visitor it whispers, "You see, we are not quite holding our own."

To the treasurer it shouts, "Look for a deficit."

To the stranger who is looking for a church it says, "You had better wait a while."

To the members who are present it asks, "Why don't you go visiting next Sunday too?"

The empty pew speaks against the services. It kills inspiration and smothers hope. The empty pew is a weight. The occupied pew is a wing.

THE BETTER WAY

May God guide and keep you in the happiest path of life, peace of mind, and a firm determination to be silent and say nothing when things go wrong, and to look always for something that is lovely and of good report, worthy of your notice and your words. Better to say nothing than to condemn, and to laugh with than to criticize, and so much happier. Ignore things and people that insist on going wrong, and assist the right in the least of all things by your approval and by your notice. Isn't this better?

Edward Wilson of the Antarctic
Letter to his Wife—

The lady of the house had but one fault to find with the new maid. She ignored the telephone when it rang.

"You must answer the telephone, Clarisse," she told the girl.

"Yes'm, but it seems kind of silly. Nine times out of ten, it's for you."

MORMONISM

(Continued from page 4)

lies for the many souls. Because of this main concern the Gods and of mankind polygamy was in practice years and at present it is soft-pedaled because of moral laws.

One of Brigham Young's discarded wives wrote that

for a mother and her daughter to be married to the same man was common practice and little girls talked of growing up and "marrying papa."

When thus is Mormonism, is it any wonder that an evangelical pastor became tired of Mormon propaganda and gave himself to the reading of the parable of the lost sheep?

PACIFIC WMS

(Continued from page 6)

plete. Like a change in the weather requires patience and not force. However the seed is sown the Kingdom grows to the salvation of souls to glory of God.

The evening offering totalled \$197.50. was designated to aid in the education of the young South American student Jaimi Vasques, whom the Pacific District voted to aid in the amount of one thousand dollars in the

coming year. The Castro Valley choir appropriately sang, "Hear My Prayer," and the meeting closed with the bene-

diction by Pastor Anker Jensen, and the singing of the hymn, "O, Take My Hand, Dear Father."

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Please Note:—By and unfortunate error in resetting the column heads for last week's issue, those for Special Missions and those for the regular synodical budget became interchanged and thus made the acknowledgments read wrong.—
Sorry, L. P. H.

ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Synodical Budget \$275,202.00.								
Budgets:								
Previously acknowledged	53447.66	4374.59	17634.84	4088.33	13319.03	2383.78	299.44	11347.11
Hartland, Wis., Our Savior's Luth. Church	150.00	25.00	75.00		50.00			
Harlan, Ia., in memory of Mother, Mrs. Bertha M. Jacobsen:*	14.00				14.00			
The Atlantic District of the United Ev. Luth. Church for support of the Mission in Montreal	1000.00				1000.00			
Jorgen Jorgensen of Bethesda Old People's Home, Beresford, S. D., money on his 90th birthday anniversary	5.00				5.00			
Portland, Ore., in memory of A. V. Hjortsvang, Chicago, Ill.: Mr. and Mrs. Onf Jensen \$10, Howard Jensen \$2.50, Mr. and Mrs. Clement Hunter \$5	17.50				17.50			
Hampton, Nebr., Immanuel Luth. Ladies Aid	60.35	9.95	8.40	8.40	5.00	8.40	8.40	8.40
Bone Lake, Wis., St. Paul's Ladies Aid in memory of Andrew Jensen	5.00				5.00			
Westby, Mont., Mr. and Mrs. N. Peter Nielsen of Emmaus Church: in memory of father and mother P. L. Nielsen \$10, in memory of father, Frederik Hansen \$10, in memory of a pioneer teacher, Miss May C. Jacobsen \$1	21.00							21.00
Morgan, Minn., Mrs. John Hansen in memory of her mother from friends	8.00				8.00			
Elk Horn, Ia., Elk Horn Luth. S. S., Elim Home \$50, Indian Mission \$50	100.00	50.00				50.00		
Sidney, Mont., Brorson Luth. Church	37.50		20.00					17.50
Westby, Mont., Emmaus Ladies Aid	40.00		10.00		10.00	10.00		10.00
Chicago, Ill., Sophie and Laurence Iversen in memory of Athanasius Hjortsvang of Golgotha Church	10.00		10.00					
Shennington, Wis., St. Peter's Ladies Aid	31.00		20.00					11.00
Geneva, Minn., Community Luth. Church	118.81	18.81	50.00		25.00			25.00
Underwood, Ia., Underwood Luth. Church	12.90				12.90			
Brooklyn, Wis., Brooklyn Luth. Church	75.00				75.00			
Selma, Calif., Pella Luth. Church	200.00		100.00		50.00			50.00
Minden, Nebr., Bethany Luth. Church	300.00	50.00	100.00		75.00			75.00
Kankakee, Ill., Trinity Ladies Aid in memory of Winnie Skeen	2.00							2.00
Luck, Wis., Luck Luth. Church, offering at Fall Mission meeting	25.10				25.10			
Luck, Wis., Luck Luth. Church	400.00	50.00	200.00	50.00				100.00
Moorhead, Minn., Mrs. Othilia Hauge	20.00		5.00				5.00	10.00
Plainview, Nebr., Mrs. J. Will Jensen	50.00				25.00	25.00		
Plainview, Nebr., Kenneth Jensen	50.00				25.00	25.00		
Hazelwood, Minn., Immanuel Ladies Aid	125.00	25.00	25.00		25.00			25.00
Norwalk, Calif., Trinity Luth. Church	246.50	46.50	100.00		50.00			50.00
Racine, Wis., Gethsemane Luth. Church	2091.00			770.00	1081.00	198.00	42.00	
TOTAL	58663.32	4649.85	18358.24	4916.73	15905.93	2725.18	354.84	11752.50

* Harlan, Ia., in memory of Mother, Mrs. Bertha M. Jacobsen: Mr. and Mrs. Alfred Pehl, Clarion, Ia., \$3, Mrs. Martha Rasmussen, Glendale, Calif. \$3, Mr. and Mrs. Claude Harrah, Eagle Grove, Ia., \$1, Mr. and Mrs. Asa Reichter, Eagle Grove, Ia., \$1, Mr. and Mrs. Herman Mandager, Thor, Ia., \$1, Mrs. Annabel Hald and children, Kimballton, Ia., \$5. Total \$14.00 for Home Mission.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Ed. Foreign Mission
Budgets:									
Previously acknowledged	45082.23	20227.00	16000.00	10000.00	15000.00			40815.00	457.00
Saxeville, Wis., St. John's Luth. S. S.	4.29			2.29	2.00				
Royal, Ia., the Naomi Circle of Bethlehem Church	25.00		25.00						
Hutchinson, Minn., Main Street Luth. Ladies Aid in memory of Mrs. M. C. Jensen	5.00	5.00							
Cedar Falls, Ia., Mrs. Anna Krogh and Mr. and Mrs. Wm. Hafar in memory of Agnes Hansen	10.00				10.00				
Kenmare, N. D., Mrs. Anton Staael	15.00								
Minden, Nebr., Fredericksburg Luth. Church	32.41		32.41						
Chicago, Ill., Miss Christine Petersen of Atonement Church in memory of Sena Carlsen, Pasadena, Calif.	5.00							5.00	
Elk Horn, Ia., Rorbeck Ladies Aid in memory of Mrs. And. Skow for Parkijuli, Santal Mission	5.00			5.00					
Elk Horn, Ia., Elk Horn Luth. S. S.	200.00	50.00	50.00	50.00	50.00				
Sidney, Mont., Brorson Luth. Church	68.00							68.00	
Westby, Mont., Emmaus Ladies Aid for Dr. Winther's work	10.00	10.00							
Westby, Mont., Emmaus Ladies Aid	20.00		10.00	10.00					
Kenmare, N. D., Nazareth Luth. Ladies Aid	71.95							71.95	
Altadena, Calif., in memory of Sena Carlsen*	36.00		9.00	27.00					
Racine, Wis., Our Savior's W.M.S. in memory of Mrs. Robert Highman \$5, in memory of Esther Andersen \$5, in memory of Emma Nelson \$5	15.00	5.00	5.00		5.00				
Cedar Falls, Ia., Nazareth Church Women in memory of Miss Agnes Hansen	5.00	5.00							
Life Membership for Mrs. Westergaard Knudsen, Laurel, Nebr., from several friends	6.75		6.75						
Sleepy Eye, Minn., Mrs. A. B. Wolters in memory of A. B. Wolters	20.00			10.00				10.00	
Sleepy Eye, Minn., Mrs. A. B. Wolters for Dr. Winther's work in memory of A. B. Wolters	10.00	10.00							
Atlantic, Ia., Miss Julia Carstensen for Dr. Winther's check	5.00	5.00							
Plainview, Nebr., Mrs. J. Will Jensen	50.00		25.00		25.00				
Plainview, Nebr., Kenneth Jensen	50.00		25.00		25.00				
Norwalk, Calif., Trinity Luth. Church	35.50							35.50	
Racine, Wis., Gethsemane Danish Ladies Aid for Mr. Wilberforce	150.00				150.00				
TOTAL	45937.13	6561.51	4443.32	3588.56	7300.95	44.11	76.98	23464.67	457.00

* Altadena, Calif., in memory of Sena Carlsen: Ingeborg and Paul Aagaard, Aage and Betty Aagaard \$9 for South American Mission; Kaj Paulsen, Chris Petersen, Cassie Ostergaard, Mary Petersen each \$5, Rigmor Holst and Laura Andersen \$3, Dorothy Willenborg \$2, Walter Lutzons \$1, Edna Naarup \$1. Total \$27 for the Santal Mission. Grand total \$36.00.

To The Women's Missionary Societies

(Continued from page 8)

teen 90 and 100 persons at the Worship Service in parsonage on the 4th Sunday that services were lucted. There were about 90 children in Sunday pool on that Sunday. Gradually as offerings come he added equipment expenses can be carried by group themselves, but you can see where some pment is needed in each place before even the first ice can ve conducted.

ve have never before had such a fund. Our Home ion pastors have struggled through the hardships a friend here or there giving a gift. Any pastor has been placed on a Home Mission field will verify statement that lack of equipment to begin hampers work. Thus, I placed the need for this Equipment D before the synodical W.M.S. and I know that the e Mission pastors who have received from this fund

since convention time are most thankful for your help. This Equipment Fund is to the credit of the synodical Women's Missionary Society, and anyone who contributes to this fund should do so through the local, district and synodical W.M.S. treasurers.

Sincerely yours,

K. M. Matthiesen

Exec. Sec. Bd. of Home Missions

PACIFIC DISTRICT CONVENTION

(Continued from page 9)

quartette and a male quatrette each evening as a prelude to the service.

The members of the Faith Congregation together with Pastor and Mrs. Jensen made splendid hosts and hostesses. We felt their sincere love and friendship as they welcomed us in their midst. May this convention have been a blessing and a challenge to each one who attended.

WS AND NOTES

Continued from page 2)

nosha, Wis. St. Mary's Lutheran ch has just started a campaign to \$125,000 for expansion purposes church. A parish house, etc., is ed. The campaign got off to a start Oct. 27. The Rev. Lawrence eck is pastor of the church.

\$1,500,630 GIFT TO COLLEGE

gift of \$1,500,000 to Wittenberg ge, Springfield, O., by a retired on, O., manufacturer and his is the largest amount fo money given to a Lutheran college in rica, according to Dr. Gould ey, executive secretary of the H of Higher Education of the d Lutheran Church in America. e million and a half dollar gift r. and Mrs. Harold O. Thomas of on was announced Saturday in gfield by Dr. Clarence C. Stough-Wittenberg president. Dr. Stough said it was the largest sum ever ved by the college in its 111-history.

Wickey declared that while al Lutheran colleges in the Unitates had received gifts of several ed thousands of dollars, the y given to Wittenberg by Mr. Mrs. Thomas is the largest sum received by any Lutheran college s country.

gift will be subject to annuity g the lifetime of the donors. It es common and preferred stocks re than 60 major American orns and bonds of seven munici-

"The gift is an investment in America," Thomas, 55, a retired manufacturer, said, "because America in the future will be no stronger than our Christian colleges and universities."

Church of Iceland Looks to 900th Anniversary

Copenhagen, Denmark—The Lutheran Church of Iceland is preparing to celebrate the 900th anniversary of its foundation, scheduled for the days around July 1, 1956, according to a report published here by "Kristeligt Pressebureau," official news bulletin of the Church of Denmark.

The Danes were reminded that the "Northern sister churches" will raise funds for the construction of a "jubilee church" at historic Skalholt, first site of the Icelandic bishops.

The 900-year-old Icelandic Church has 280 parishes but only 116 pastors, the Danish report said. Because of the shortage, most pastors preach in more than one parish, but the distances often make it impossible to have services in every church every Sunday.

The Church of Iceland has three bishops, Kristeligt Pressebureau said. But only one, Dr. Asmundur Gudmundson, is "real." The other two are what the Icelanders call "consecration bishops," taking part in formal ceremonies and consecrated to secure uninterrupted succession in case of the "real bishop's" death.

Most churches on Iceland are built of timber or tundra turf, but lately some have been built in more modern fasion, including one on the West coast which was constructed entirely

of concrete blocks, the Danish report revealed.

The modern church was the fruit of a stepped-up campaign to inculde children and youth in church work. Part of the funds used for church construction were raised by the sale of fish caught on Sunday School fishing expeditions, Kristeligt Pressebureau said.

"The Ministries Within Your Ministry" will be explored by students from 17 Lutheran theological seminaries when they meet Nov. 24-26 in Columbus, Ohio, for the ninth annual conference of the Association of Lutheran Seminaries.

Speaking on the ministry to the industrial worker will be Rev. Theo. J. Pretzlaff, director of church-industry relations of the American Lutheran Church. Other lecturers will be Rev. Albert R. Horn, chaplain-director of the Lutheran Inner Mission Society of Rochester, N. Y.; the ministry to the hospitalized; Dr. Martin H. Scharlemann, director of graduate studies of Concordia Seminary, St. Louis, Mo.; the ministry to the serviceman; Rev. Francis A. Shearer, secretary for inner missions of the United Lutheran Church; the ministry to the aged, Dr. Wilton E. Bergstrand, youth director of the Augustana Lutheran Church; the ministry to youth; Rev. Oscar Engebretson, pastor of Trinity Lutheran Church, Spring Grove, Minn.; the ministry to the rural man?

Banquet speaker will be Dr. G. Elson Ruff, editor of The Lutheran, the official publication of the United Lutheran Church.

More than 125 seminarians, including those from Trinity Seminary, are expected to attend.

DANSK NYTAAR 1956

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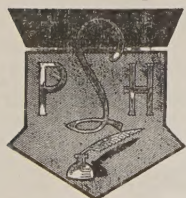
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